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PACIFIC SCHOOL
OF RELIGION

## *From "The Boy in Armour"*

Because you would not think, we had to die! . . .
We died. And there you stand no step advanced! . . .
O world, there is another way to serve
Justice and liberty, than thus to fling
The glory and the wonder of young lives
Beneath the hoofs of horses! Send your soul
Into the earth and through the clouds to find it!
*. . . The way to life*
*Is not through death, nor the way to law through blood;*
*Not through the gates of hell is heaven reached!*
There is another way and you shall find it!

Dead eyes keep watch! You shall not sleep nor rest.
We died. And now you others who must live
Shall do a harder thing than dying is —
For you shall *think!* And ghosts will drive you on!

By Hermann Hagedorn.

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# The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

## For November 5—The Christian and the Race Problem

(Acts 10:9-16, 34, 35 17:24-28)

### CHRISTIANS AND THE COLOR LINE

Our difficulty with this lesson on the Christian and the race problem is that we are too smug in our attitude toward it. We feel that as Friends we have long since settled the problem of our own attitudes, and as far as we are concerned the problem does not really touch us. Were not Friends the pioneers in the movement to bring freedom to the slaves? Have we not been repeating over and over again, "There is that of God in every man?"

Yet we must all be aware that the "shape of things to come" seems ominous with regard to the problem of race. It is not merely idle talk that there are seeds of conflict in the race problem, conflict within our national life and conflict around the world. Some of those seeds have already borne bitter fruit. Other seeds are germinating.

We have looked at this problem as something remote from our own personal living as though it had not really touched us very intimately. Of course we know, for example, what England ought to do about India; and we know the devastating results of a national policy that tells China and Japan that they are inferior races.

Fundamentally, however, the solution to the problem must begin *where we are.* We will not neglect the part of Christian influence on the problem in its larger aspects. We will *begin* on the problem where it meets us individually. That is not easy! And the reason is because it involves the practice of our Christianity as we meet the Negro or the Japanese-American in our own communities. State this question very personally and discuss it: "What am I to do *in my own community* about this problem?"

There is a principle stated in the lesson that applies to this personal application. This principle can be taken by the individual and applied to the problem wherever he meets it. Peter stated it in his conversation with Cornelius: "I also am a man." The emphasis must have been on the "also." "I *also* am a man, just as you are." When that ideal is really ours, then what we really mean is that we are all brothers; these others are men just as we are men. They also are children of God. We recognize that these others are temples of the living God.

Whatever we do must be based on that principle. But our actions must not be merely accidental; that is, action that results when we accidentally find ourselves in the face of a given situation. Rather our action will be the positive kind that comes from the application of the golden rule. We will do to these our brothers that which we would have done unto us; not what we would have done to us as whites by them, but what we would have done to us *were we of their race!* If this be our attitude then our Christianity as applied to the race problem will be *active* and not passive. It will give it the only real basis of solution. It will take it out of the category of sentimentality that may try to do something *for* those of another race, and place it on the plane of Christian cooperation that seeks to do something in Christian fellowship *with* them.

*Questions:*

1. What racial situations in my own community need to be studied and approached by my Meeting?
2. Can individuals truly act on the principle suggested in the words of Peter, "I also am a man?"

NORVAL E. WEBB.

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## For November 12—International Friendship Through the Churches

(Matthew 5:43-48; Romans 13:1-7)

### A WORLD FELLOWSHIP

More than we realize, the Christian Church has been, and is, the most effective source of international friendship we have. The "reservoir of goodwill" referred to by Wendell L. Willkie was no accident. It had been built up through the years by a Christian Church that carried its mission of Christ to every spot on the globe. We have been thinking of global conflict these past few years and it has been said that this is the first time war has been designated as global.

Someone has said that if we are to establish in this world a future where men can live in peace and enjoy the benefits of modern civilization; if our lives are to be planned without fear; we cannot depend entirely on governmental forms or world councils, or the intricacies of diplomacy. World order must rest upon the age-old principles which the churches have been teaching throughout the centuries.

The miracles which happen when a missionary goes with Christ in his heart have been strangely verified in these days. Not long ago we read of the journalist who, with six hundred and fifty others, was wrecked on a cannibal island. Food had to be found. The journalist, with a few others, volunteered to go in search of food. They cautiously made their way into the island, fearing what might happen. Then in the distance they heard a group singing, "Jesus loves me, this I know.' A missionary with the love of Christ in his heart had been there before them.

The hope of the world lies in this Christian enterprise; for Christianity is based on that which is universal. The missionary sees humanity as the family of God. He is accepted because he comes as a member of that family; not for his superior national culture. He should not come as a forerunner of big business, but a forerunner of Jesus Christ.

The missionary who goes out today goes as the representative of a fellowship of Christian churches, the only organization which reaches into the whole world. The World Council of Churches is an actuality. The war has interfered with plans laid immediately before the beginning of this conflict, but it has not broken the spiritual fellowship of the Christian churches around the world.

When the World Council of Churches meets after the war, representatives will come from every land. Long before the "enemy" countries are taken into the family of nations politically, they will be, for they already are, in the fellowship of Christ represented by the World Council of Churches. It will be these Christians who hold the world together after the war, not the international police force. This international friendship will be realized only as we give full support and cooperation to this world fellowship of churches.

The place to begin our own world movement is with ourselves. Church membership should be on a different basis from that which we have too often been emphasizing. Every individual who is received into the fellowship of a local Meeting should have impressed upon him that he is likewise coming into a world fellowship of churches. His vision and his loyalty should be world-wide. Thus we may have a part in bringing international friendship through the churches.

*Questions:*

1. In what international movements may we have some share?
2. How much, and what kind of support should I give to the cause of missions?

NORVAL E. WEBB.

# THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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# The Editorial View

## Till the Clock Strikes Eleven?

TO observe Armistice Day is almost pointless. It is doubtful whether the day will find a permanent place in the calendar of American celebrations. Its significance will be overshadowed by the end of the far greater war now being waged. Who can say whether yet other conflicts to come will pale the first world war into a dim national memory.

We remember standing by a canal in a little French village on November 11, 1918, our eyes fastened on a watch ticking its way from ten — ten-thirty—finally to eleven. Distant whistles announced the end of hostilities. What happened during those last few minutes, and seconds, some broken hearts knew only too well. Probably thousands of boys were killed and maimed, physically or mentally in the last ebbing moments of war. Why? Because the hour had been set—fighting must not cease until eleven.

Perhaps there is no proper way to end a war, because war itself is so ghastly and so obviously wrong. But, once in a war there are certainly some ways, better than others, for seeking its conclusion. Among the possible choices at this time only one has been elected—unconditional surrender. Viewed from a military concept it doubtless seems the more conclusive of all alternatives. It sounds like a completed job. The popular reaction is "to finish the job *this time*," as though our failure to reduce Germany to a heap of ruins in 1918 accounts for World War II (How easily we forget America quitting the job of peace building when the war ended). Unconditional surrender will leave some endless problems, not for Germany alone, but for the Allies. Watch those problems begin to arise at once, the moment allied armies completely occupy Germany.

No ending of the conflict could be effected in which hazards of new conflicts would be obviated, but the attempt for a negotiated peace with the better elements hidden in Germany apparently was not attempted. How available they were for responsible negotiations we cannot say. Finally the Allies will have to do business with a German government of some kind. But the end has been decided. The war will continue to the appointed time—till the clock strikes "eleven." In that time between a possible earlier termination of the war and the final hour chosen, probably a few hundred thousands of boys will lose their lives, other hospitals will be necessitated, but, forsooth, it isn't "eleven" yet. The carnage must go on unabated until—the clock strikes—and looking over utter desolation of homes, bodies and minds, we discover that it is not eleven in the morning but five minutes after midnight!

## Then Fight As We Pray?

ELSEWHERE in this issue is a statement by the Archbishop of York on the two questions of praying for victory and praying for our enemies. We shall not labor the question of wartime praying just here, but we are interested in the conclusion that if one "cannot pray for it (victory), he ought not to fight for it."

One cannot let this conclusion stop with the question of war. What about all of the other relationships of life? Is one ever to work for anything, or allow himself to be compelled toward something for which he cannot pray? One can hardly answer, "Yes," but as he pushes that question into all areas of life, how easily life is compromised and how convenient it is to place God and life into two separate compartments of his thinking.

The question of praying for one's enemies is relatively easier for most people. One can pray for them in general or ask the ordinary virtues for them—almost anything short of victory for their side. But to feel consent from God, through prayer, for all that one is asked to do in war *ought* to be self-disturbing. It does not apply to men in military service any more than to the rest of us.

It leads to the Christian principle, unmistakably we believe, that whatever one can sincerely believe that God wants him to do he will attempt, and whatever he believes that God forbids he will try to avoid. It is a fearful thought to entertain when seen clearly. To do that, in an intertwined social system with its mixed morals, seems to many quite impossible. During times of peace it places a strain upon minds that

are sensitive, how much more when evil is accented by war.

The nature of one's religion and its relation to life comes in for serious questioning when faced in the sincerity of worship. We would cast no stones in the direction of some one else. Instead we would pose this question for all of us, "In what measure can prayer precede and attest the rightness of our behavior, in war or peace?"

## The Tyranny of Immediacy

WE want what we want *when* we want it," is well nigh the chant of America, producing and consuming through her lush markets. A foreign visitor was once asked to characterize America. He replied in a phrase, "the satisfaction of the immediate." Of course, one cannot dispose of American character and temper in a phrase, but this was an apt observation of one aspect of American life.

Being a new nation, mushrooming toward the west, building huge factories and large corporations to exploit our natural resources, finding thereby lucrative jobs for common labor during much of our history, has made us large consumers and very mindful of "things." Fundamentally we are no better or worse than people of other nations, but our expanding economy since our existence as a nation, with a quick turnover of consumable goods, has given us an overgrown taste for material welfare. We have become conditioned to awaiting tomorrow's automobile, trading the products of the past year for the new—living anxiously for the immediate satisfactions.

Living on an unexploited continent, enterprise has caught our imagination; being a young and expanding country, our historical sense and appreciation have not kept pace with our interest in tomorrow. But as our valleys fill with people and our resources are fully claimed we shall turn more to the problems of living with one another—from the township mind toward the world mind. A maturity of social and political mindedness can develop as we realize that with all of our resources we are not sufficient to ourselves.

In the meantime we may at times be an expense on the world exchange. People living shoulder to shoulder in other nations can understand better than we the necessity for an emergent world order which will with time take on many responsibilities of government. American sense of self-sufficiency and geographic isolation may delay it quite as much as national frictions and fears in Europe and Asia. The most dangerous point in American policy will be the unwillingness to forego *immediate* returns, that tariffs and other discriminating legislation provide, in order that world markets may give us and the rest of the world the *ultimate* prosperity that can last. The satisfaction of the immediate is not *fundamentally* an American trait more than of others, but it is a social habit that time, dearly purchased, may have to overcome.

## Rufus Jones and Quaker Service

ONE can hardly witness the retirement of Rufus Jones from the chairmanship of the American Friends Service Committee without recognition of the part he has played in that position. From the simple beginnings of the American Friends Service Committee in 1917, to the world organism that it is, his hand has guided it as chairman through most of its twenty-seven years. We cannot undertake here a review of his contributions. He has camped at the doorsteps of governments, seeking relief for the hungry and distressed of earth, probably more than any other Christian of our world today. Once Rufus Jones, in the train of George Fox, says, "Yea, verily," to the needs of suffering men, "there is no altering him."

He was one of the "three wise men from the West" who sought relief for the disinherited of Europe. Such is his Friendly statesmanship. But his concerns also run toward simple practical plans of service. We have heard him express the hope of flying across Europe at the end of this war with thousands of little chickens to restock the depleted resources of hungry populations. To him little chickens mean physical and spiritual nurture for little people. These are the end of his service—men, women and little children. His persistent, relentless crusade in unheralded ways through the Service Committee for a full measure of life to all men, marks him as the foremost Quaker pioneer among us. The end of it is not a Quaker affair, but a world impact—an advance outpost of righteousness among men.

For Rufus there is no retirement from the Service Committee, rather he moves now into a new period and pattern of service which will fully claim him as the beloved world Friend and counselor that he is.

E. T. E.

## TO JOHN WOOLMAN — 1944

This then is how you lived, John Woolman, slow
To speak of holy things that flame when soul
Lifts into Oversoul; loath to extol
In sonorous period the mystic flow
Between the height of God and man below;
Chary to preach yet swift your will to roll
Conviction into deed until your whole
Existence burned with Christ's reflected glow.

For you were humble in your way of speech
With men, concerned to love them and to teach
By living simply as you spoke. Might each
Of us find wisdom in such friendliness,
That man know man, that prejudice grow less,
And peace be earned which only prayers confess.

DOROTHY WILLIAMS.

Glens Falls, N. Y.

# What Can God Do About It?

By Samuel L. Haworth

THOMAS AQUINAS, the most influential theologian and philosopher of the Middle Ages, undertook to answer this question. In discussing God's power he taught that "omnipotence is the power to do whatever does not involve contradiction. But it is more true to say that it cannot be done than that God cannot do it." The truth is, however, that God cannot do everything. Even man is able to do what God cannot do. It is impossible for God to lie, that is, He cannot falsify Himself. He cannot do anything that contradicts His own essential nature. Otherwise He would be a false god and not the real God.

The essential nature of God is intelligent, benevolent, creative energy. Too often we have quoted, "In the beginning God," as though God was and there was nothing else. But it is unthinkable that there was ever a time when God stood in the midst of nothingness doing nothing. He is the eternal Creator, without beginning and without end. The early Hebrew interpreter believed that when God finished the cycle of creation He ceased His labors and rested. But Jesus said that He was still at work making flowers and fruit, sick men well and dead men alive. And the last prophet, looking beyond the social wreckage of his time, saw a new creation of heaven and earth, the work of the eternal Creator who never finishes His work nor ever leaves His task unfinished.

### The Right of Choice

At various stages in the beginnings of creation God saw that His work was good. He was pleased. And well He might be pleased. The beauty and strength of the creation, its immensity as a whole, its coordination of parts, its mathematical precision of movement, have from time immemorial inspired the mind of man with wonder and reverence. Life appeared and living creatures filled earth and sea and sky, everything after its kind. The Creator was pleased, but not satisfied, for there was nothing after His kind; no form of creation with which He could commune. So His essential nature must continue to express itself and God made man after His kind. It was creation's great adventure but it must be undertaken. The new creature would have divine potentialities and divine prerogatives. He would have initiative. He would choose his own way. He would set up his own standards. He would determine his own conduct.

God could not bring such a being into existence without giving him the power to do wrong. Otherwise he would be a mechanical figure whose actions are determined by outside forces. And creative energy is not satisfied with mechanical figures. What father would be pleased with a son who failed to develop initiative or a sense of responsibility, who always referred to his father every question that arose in his mind, every suggestion of word or deed, before speech or action?

Not only must man have the power to do wrong as well as right in the sight of his creator, but he must have the power to do wrong to his fellowman, to act unjustly in the sight of his fellowmen. And having endowed man with such prerogative, God cannot coerce him from a wrong course to a right course of action. He may persuade, but not compel, man to repent and turn from wrong conduct to right conduct. He cannot suddenly put a stop to evil. That divine self-limitation is part of the hazard of creation.

### Where God is Limited

Why does not God stop this war, or, at least, hasten to help those who believe they are waging war in a just cause? First, because He has shared with man the privilege of directing his own actions, the quality of personal responsibility that distinguishes man from all other creatures. It is not God's will that men should fight and kill one another. But He cannot compel us to act differently without repudiating His own wisdom and benevolence in bringing us into existence, that is, without falsifying Himself.

In the second place, we know that He cannot stop this war because He has not already stopped it. From Cain to Hitler men have killed their brother men and God has not intervened. If He could have stopped it why should He wait five years while millions of human beings suffer and die, or wait until the United States is fully prepared to strike a decisive blow in the conflict? It may be said that God is executing judgment on the world for its sins and that the punishment must be commensurate with the guilt.

But it surely is not of the nature of God to punish the innocent with the guilty. What had the babies of Rotterdam and of Berlin done that they should be blown to bits by bursting bombs or the little children of France that their food should be taken from them and they left to die of starvation? What crimes had the peasants of Russia committed that their wounded bodies should freeze on the battlefields of their native land or the Jews of Poland that they should suffer the horrors of concentration camps or be massacred? Does God require that American boys should go forth to kill and be killed for the sins of their elders? This war brings suffering and death to many more innocent people than to guilty ones. Can this be the judgment of God? "Shall not the Judge of all the earth do right?"

"The wrong that pains my soul below
I dare not throne above:
I know not of His hate—I know
His goodness and His love."

God loves both the wrong-doer and his victim. That love is justice at its highest level, surpassing in effectiveness and, in the mind of Jesus, superseding the justice of retaliation. That love is grieved because of the sin and suffering of mankind. God longs to see the evil corrected and righteousness established. But He is not interested in waging war. He is the God of peace. Old Testament writers, not understanding Him, believed Him to be a war-god. But to the Christian, Jesus Christ is the interpretation of God, the fullest possible revelation of God in human form. If we wish to know what God is like we must see and hear His Son.

### A Christlike God

It is a poor picture of the Christ of the Gospels to imagine him in the temple court, with fire in his eyes and anger in his soul, lashing the backs of thieves and chiselers with his whip of cords, for which in fact there is no evidence. Anything contrary to Christ's essential nature is contrary to God. Now in Christ, national and racial boundary lines are obliterated. We do not think of him as a member of the Jewish race. He is "son of man." In him and to him there are no American people as distinguished from Chinese or Japanese, no British Commonwealth with which he must deal separately and apart from the Soviet Union or the German Reich. Nor can he employ one such group to punish another group. In Christ we see God revealed, not His nature only, but His ways and means of achieving results. And war is not one of them.

No, God cannot help us win the war but we can help Him win the peace. Nor can He win without our help, for peace is a relationship between man and man, based on the personal choice and responsibility of all concerned. He does not coerce us into peaceful relationship. Fear and force are two foundamental conditions of war but they cannot form a basis of peace among men and nations,

because they destroy freedom of choice and action. Confidence and goodwill, as well as fair-mindedness and just dealings, are of the essence of peace. It is God's work to inspire and foster these attitudes and thus bring men into harmony with Himself and with one another. And He will never give up or become discouraged. For a long time to come man may continue the scorched-earth policy and may ruthlessly destroy what he has painstakingly constructed, but sooner or later he will learn the better way, for God will not cease nor will He sleep until He has built the new Jerusalem, the city of Peace, in the green and pleasant world which He created so long ago.

# The Effects of Conscription on European Quakerism

By Leslie D. Shaffer

THE effects of conscription upon the Quaker groups on the continent, both in the eighteenth and nineteenth century as well as during the present war should be soberly considered by American Friends. Facing the possibility of peace time military conscription in this country, we shall do well to reflect that military conscription was a major force in the disintegration of the early continental groups. The young members who were unwilling to compromise with the military authorities chose rather to emigrate, thus leaving weakened groups, which were unable to survive.

The American colonies gained many of these stalwart defenders of the faith and in some instances such as Germantown, Pennsylvania, and Stavanger, Iowa, whole communities were created by these seekers for a pattern of life based on nonviolence. Today they are again confronted with the problem of conscription in the country of their adoption. It is fitting that we ask ourselves whether the effect of conscription on Friends in America will be the same as it was in Europe?

I.

The spread of Quakerism in Holland and North Germany was carried on by George Fox, William Penn and Robert Barclay, among others who were deeply concerned. By 1679 there were thirteen Meetings in this region. Princess Elizabeth of the Palatine, who had been visited by Penn and others, gave her support to the recognition of Friends in Holland where full liberty of conscience was granted. In Friedrichstadt Emden, and Danzig they met with persecution. The Yearly Meeting in Holland was established in 1679 but by 1771 the Meeting at Amsterdam was the only remaining Meeting in Holland and north Germany. Friends were absorbed by the Mennonites and the early Society disintegrated for want of spiritual and missionary leadership. At the present time there are about forty members, mostly of non-military age. In Holland objection to military service is generally accepted when it is on religious grounds but alternative service is required.

A Yearly Meeting for Friends in Germany was established as early as 1683. The majority of the members emigrated to America, coming especially to Germantown, Pennsylvania, because their pacifist testimony was not acceptable to the authorities. Consequently the earliest established Meetings in Germany disappeared. A visit from English and American Friends in 1790 stirred up a new interest and Meetings were started at Minden in Westphalia and Pyrmont in Waldeck. Toleration by the authorities was afforded the group at Pyrmont, but the Prussian jurisdiction was much less lenient to the group at Minden. The six families who composed the Meeting were shown some toleration, but they were prohibited from marrying members of other sects and were not allowed to own landed property. Their Meetinghouse was sealed closed for two years (1798-1800). They were warned that "they shall on the first admission of a new member be deprived of the toleration now granted them. That such member, if a stranger, shall without any indulgence be immediately passed beyond our frontiers, or, if our subject be compelled by the successive steps of legal coercion to submit to civil order."

A Royal Cabinet Order in 1813 granted Friends, Mennonites and Anabaptists exemption from military service on religious grounds, but they were still required to make a payment for military purposes. Nevertheless severe persecution was inflicted upon several of the members up to 1840. During the forty years period only eighteen additional members had joined the Minden Meeting and five had been added to the Pyrmont group. The relentless measures of the military conscription made it impossible for the majority of the young men to remain so they emigrated to America, sometimes with whole families. Thus the Meetings at Minden and Pyrmont decreased.

II.

It was not until 1920 that a renewed interest in Quakerism came in Germany as a result of the relief service of British and American Friends. This represents a third period of development, which resulted in the establishment of a Yearly Meeting in 1925. By 1941 there were about two hundred seventy-three members of whom only a few are of military age due to emigration and the new beginning made in 1920. One or two Friends of military age have been accorded noncombatant service. As far as can be verified only one older Friend has taken a position as conscientious objector. The Yearly Meeting has not been held since 1941 and the Quaker *Verlag* has been forced to suspend its publication.

In France the pressure of conscription finally crushed out the first growth of Quakerism in that country. In 1785 there were about one hundred fifty members of a group living at Congenies and other villages near Nimes in the south of France. They were not originally Quakers, but were descendents of a mystical sect, whose principles were similar to Quakerism. They came in touch with London Yearly Meeting through the visits of English Friends. By 1906 the Meetinghouse, which was built in 1822, with the assistance of English and American Friends, was no longer used and today there is only one member of the French Yearly Meeting, who had belonged to that earlier group.

Voltaire, whose interest and enthusiasm for the Quakers was awakened by other French writers, describes them in his *Lettres sur les Anglais* as having an uncompromising attitude toward war. In 1791 the French Friends presented a petition to the National Assembly, one point of which was a request for Friends not to bear arms, or participate in war. The following is the reply of the president of the Assembly—"You say that a principle of your religion prohibits your taking arms and killing under any circumstance. This is certainly a beautiful philosophical principle, which in some way is a worship of humanity. But be

mindful of the fact that to defend oneself and one's fellowmen might also be a religious duty. You would have succumbed under the tyrant. Since we have conquered liberty for you and for us, why would you refuse to protect it?" The Petition was not granted.

III.

However, during the Revolution, the majority were allowed to escape service required by law of 1792 concerning the National Guard. Stephen Grellet in his visits in 1807 and 1811 was moved by the crushing burden of conscription, which he saw in France. In 1815 French Friends wrote to English Friends, "yet not one of our members has to blush for having done violence to any. We think ourselves happy in having never been concerned in any plot in having never been engaged in any action where blood was spilt." Margaret E. Hirst in her book *The Quakers in Peace and War* says, "The hard pressure of the law gradually drove the majority of young men into emigration. Those who remained either suffered periodic imprisonment or were forced to hire substitutes at exorbitant rates. The list of membership in 1822 showed two hundred names, of whom ninety belonged to the Congenies Meeting, where at last only two elderly women remained."

In the present war there were no French Friends who felt impelled to refuse noncombatant military service, there being no alternative, but have instead given expression to their pacifist testimony through service to prisoners of war, refugees and undernourished children.

In Denmark, Meetings were organized in 1879 where again the pressure of compulsory military service retarded the growth of the group. Although the Ministry of War promised an alternative service at that time, it did not become effective and most of the young men Friends were compelled to emigrate. At one time there were one hundred members in Denmark, but until 1920 the group was composed chiefly of elderly Friends. There were thirty-five members of this Yearly Meeting at the beginning of the war and only a few, if any, were of military age. While military conscription exists in Denmark, pacifists are allowed an alternative service.

Almost stranger than fiction is the fact that Quakerism was introduced into Norway when about two dozen Norwegian prisoners of war returned to their homes following the Napoleonic wars. They had become convinced of Quakerism while interned at Plymouth, England, and then started Meetings in Norway.

IV.

Until 1845 they suffered severely both from worshiping apart from the State Church and for refusal of military service. In 1845 a fairly liberal measure of toleration was passed by the Norwegian Government, but this did not secure exemption from military service as the Norwegian law did not recognize the conscientious objector. Both in Norway and Denmark throughout the 19th century, young men Friends suffered repeated terms of imprisonment on this account. There were frequent emigrations to America and, in the Conservative Yearly Meeting in Iowa, there are some Meetings composed almost entirely of Scandinavian Friends, namely Stavanger Meeting. Margaret E. Hirst reports that, "In 1901 an attempt was made in Norway to arrange alternative service in civil occupations for Friends and others with a religious objection to war, and a few years later the same question arose in Denmark. Apparently in both cases noncombatant military work would have been granted to Friends as Friends, but they desired that the alternative service should be civilian and that the conscientious objectors outside their own body should be recognized."

Switzerland and Sweden, which remained as neutrals during the present struggle, have presented problems to the growing Friends' groups there. In Sweden alternative services have been recognized for many years, but no pledge has been given by the government as to the treatment of conscientious objectors in time of war. In Switzerland there is no recognized alternative service. For some Swiss Friends the question was whether they could join the Society and still do noncombatant military service or whether they should remain as friends of Friends. In the report of the Ninth European Conference of Friends held at Geneva, Switzerland, in 1939, it states, "In all of these countries, Sweden, Holland, Norway, Denmark, France, Germany, any possibility of alternative service, under military control or not was welcome because absolute exemption was unknown."

One of the subjects which Friends will feel it necessary to discuss when they can gather for an international conference will be the expression of our peace testimony. The Friends World Committee for Consultation expects to gather information from Friends' groups in various parts of the world, which will help in the consideration of this significant subject.

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As we go to press, word is received of the death of Edgar H. Stranahan who has served the Five Years Meeting of Friends in many ways. A fuller statement will appear in the next issue of THE AMERICAN FRIEND.

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## THE ATLANTIC CHARTER

*While post war plans are coming more fully into view, it is well to ask how well they fit the earlier promises of the Atlantic Charter. Here they are. It furnishes a good Armistice Day meditation.*—EDITOR.

The President of the United States of America and the Prime Minister, Mr. Churchill, representing his Majesty's Government in the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

FIRST: Their countries seek no aggrandizement, territorial or other.

SECOND: They desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned.

THIRD: They respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

FOURTH: They will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity.

FIFTH: They desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic advancement and social security.

SIXTH: After the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want.

SEVENTH: Such a peace should enable all men to traverse the high seas and oceans without hindrance.

EIGHTH: They believe that all of the nations of the world, for realistic as well as spiritual reasons must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.

# Non-Resident Membership Among American Friends

By Herbert Huffman

*The work of Herbert Huffman in assembling a great amount of information is highly commended. The names and addresses of non-resident members may be secured from him, the Friends' Central Offices, Richmond, Indiana; or The Fellowship Council, 20 South Twelfth Street, Philadelphia, Pa.*

EDITOR.

HOW many non-resident members are there among American Friends? Where are these Friends now living? What is the effect of non-resident membership upon the life of the Society of Friends and upon the individual Friends as well? What should be the attitude of our Meetings toward their non-resident members? What program of action may be practicable and suitable for Friends in the care of their non-resident members?

These questions have interested me with growing urgency for several years and have prompted a nation-wide survey in which hundreds of Friends have participated in collecting information about non-resident membership in the Society.

*How many non-resident members are there among American Friends.* There are no final figures available. But conservative estimates based upon all the figures at hand clearly indicate that no less than thirty-six thousand Friends are non-resident, and indications are that the total is higher. The significance of this figure assumes tremendous proportions when we realize its meaning: that no less than one-third of our total membership is non-resident.

I.

*Where are the non-resident Friends now living?* A statement of the number of non-resident Friends' families now living in some cities of the United States may be cited as a matter of interest: Los Angeles, thirty-nine; Pasadena, twenty-nine; Denver, twenty; Chicago, sixty-three; Indianapolis, one hundred sixty-five; Richmond, Indiana, thirty-four; Detroit, thirty; Brooklyn, thirty-three; Cincinnati, seventeen; Cleveland, twenty-nine; Columbus, Ohio, twenty-eight; Dayton, forty-five; Philadelphia, eighty-seven; Pittsburgh, Pennsylvania, seventeen; Seattle, twelve; Washington, D. C., eighty-two; Birmingham, Alabama, five; Phoenix, Arizona, nine; Greenville, Connecticut, seventeen; Atlanta, Georgia, eleven; Bloomington, Indiana, sixteen; South Bend, Indiana, nine; Topeka, Kansas, nine; Louisville, Kentucky, eleven; Waterville, Maine, eleven; Alexandria, Virginia, nine; and Richmond, Virginia, fifteen. Two things should be borne in mind about this list: First, that it is only a sample of the information we now have on hand. We have similar information about hundreds of other cities and towns. Second: That the number given after each city represents only the number of families we know to be living there. Our information provides us reason to believe that, on an average, there are three times the number given in each city.

II.

*What is the effect of non-resident membership upon the Society of Friends as a whole as well as upon the individual Friend?* Howard Brinton in his book, *The Divine Human Society,* suggests that non-resident membership among Friends rightly speaking is an anomoly. For whenever a Friend moves to a distant place outside the limits served by Friends he becomes the nucleus of a new and living cell in the growing Quaker fellowship and life. The importance of preparing our people for that kind of mission and equipping them with the necessary qualifications of character and training cannot be over-emphasized. It is not too much to say that this should become a major objective in the curriculum of all our Church Schools and embodied in the very substance of spirit in our homes.

The effect of non-resident membership, according to the judgment of all denominations who are wrestling with this problem, is that it is almost always accompanied by the breakdown of personal responsibility in Christian work and the atrophy of Christian experience. Towering exceptions to this can of course be pointed out. But such exceptions are rare. If the experience of one Friends' Meeting in a midwestern city can be taken as a criterion, one will find that Friends' experience in this matter is no different from other denominations. In the city referred to there are now known to be no less than one thousand Friends who have moved in from other places. There are unquestionably others that have not come to the attention of the Meeting. A careful check reveals that about one hundred have been known to attend; and of this figure, no more than thirty actually attend with any regularity and enter into the life of the Meeting. The Friend's Meeting in that city, on the other hand, has made serious effort in the expenditure of both time and money to contact these many Friends. Some results have followed but when thrown against the screen of the potential one thousand the results have been discouragingly low.

III.

*What should be the attitude of Friends Meetings toward their non-resident members?* The following principles are offered upon which the Meeting and its members should act. First, it is the Meeting's responsibility as soon as one of its members moves away to help that member become established in another Friends group where he now lives. Effective Christian life and service can never come about where a person lives in one community and his chief religious loyalty is somewhere else. The individual should, of course, be prepared to take initiative in making religious contacts in the new community to which he goes. But that is only half the story—if, indeed, it be half. For the entire fellowship of the church from which he comes should exhaust every means available in opening contacts and tenderly pressing him forward toward the prompt establishment in a Christian group where he now lives.

When the individual, on the other hand, moves to a community where there is no Friends' Meeting located, one of two courses is open for him. First, if he is inclined and spiritually prepared, he may be encouraged and prompted to fulfill the mission expressed by Howard Brinton. The second course open for a Friend in such a circumstance is that of entering the fellowship of another denomination. This is preferable than for him to remain outside the regular fellowship of Christian people. If a person in such an instance wishes to preserve his "ties with Quakers," it is made possible through the Friends Fellowship Council; or again an associate or affiliate membership can frequently be worked out with the church of another denomination in a given locality while membership is also retained with Friends. Such retention of membership among Friends, however, may be of questionable value, and as a rule the individual probably should be encouraged to enter fully into the life of the church to which he goes—with no strings tied elsewhere which tend to

divide his loyalties and dissipate his energies.

IV.

*What shall we say about the feelings of personal attachment which people have for their home Meetings?* First, it is important to understand that in transferring one's membership from the home Meeting into the Meeting where he now lives it is not an act which thereby breaks the fellowship he cherishes with the home Meeting. The memories, the fellowship, and the love which he has of former associations are spiritual qualities of life which no outward circumstance can break. He is indeed merely enlarging his fellowship among Christians by entering into a Meeting or church where he now lives.

The second thing to be said about such personal attachments to the home Meeting is a reminder to keep one's attention fixed upon the end which Christian people seek namely, the Kingdom of God on earth. The Commission on Evangelism of the Federal Council of churches has ascertained that an average of eighty-five per cent of the membership of any one church consists of persons who have transferred their membership into that church from another. On an average, then, only fifteen per cent of the membership of any one church was born into that church. Therefore, the conclusion: that were it not for people transferring their membership into churches where they now live American churches would have only fifteen per cent the strength they now possess—a near fatal blow to Christianity in America were that the case. The tendency then for one to postpone or decline to transfer his membership into the Meeting or church where he now resides is stoppage if not a disaster to the advance of the Kingdom of God into the hearts of men.

V.

*What program of action may be practicable and suitable for Friends in managing the problem of our non-resident membership?* Under modern social conditions it is almost certain that any given person at some time will move and thereby face the problem of adjusting his church relationship. Moving is more and more a part of our modern life. What to do in one's church relationship under such circumstances is an increasingly grave question which we need to prepare our people to answer correctly.

First, we must develop a faithful practice of notification on the part of all Meetings.

Second, we probably should have a thorough survey of the present location of all our non-resident members in America at least once every two years, if not annually. Assuming for the moment that a faithful practice of notification can be worked out among Friends Meetings where they exist, there is the further need for such a survey to keep Friends in touch with one another who reside where there is no organized Friends Meeting.

Third, to accomplish this end there should be provided a secretarial staff to carry on a consistent program of collecting this information and getting it to the places where it is needed.

Fourth, we may well look to the employment of a Field Representative to go into communities where Friends are residing but where there is no Meeting for the purpose of acquainting Friends with one another, and perhaps starting a Friends fellowship or a Friends' Meeting.

In conclusion, it is appropriate to speak a word of gratitude for the hundreds of Friends who have assisted in this work and who have lent encouragement by their personal interest and offers for further assistance. One observation may also well be made from the multitude of letters which have reached me. This observation sounds the note of basic unity and oneness among Friends. Not one suggestion has reached me in all the volume of correspondence about the diverse groups of Friends. Rather the urgent note has been struck time and again: if there are "Friends" whom we do not know about now living in our community, let us know! And also, the hope that members of their Meetings would find fellowship with Friends' groups in the communities where they now live.

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## THE FORCE OF LOVE

People may say they have no place for God in their thinking. Love, friendship, beauty, truth—these are ideals, but beyond our finite ideas of these is always something greater to strive towards. What word is there which expresses the limitlessness of our ideals except our notion of God? As we know God concretely, He is the cluster of ideals which motivate us. He exists in our experience of other human beings. He is the force of love working within men for the creation of an ideal society, His kingdom. By turning to this force as one would to his father, we find in Him a shield against pain, a counselor and guiding spirit for our lives, and a comrade to give us strength and enthusiasm. Without this communion with God—the word does not matter—we are blind and impotent. We need to keep our ideals always with us by disciplining ourselves to think continually and only of them.

PURNELL BENSON.

Government CPS Camp
Germfask, Michigan.

## DEVOTIONAL MESSAGE

What can we do in times like these to proclaim to men the message of light and peace? How heavily this question weighs upon us! There is only one power which can prevail over those forces by which mankind is dominated—it is the cross. Today, more than ever before, our guidance lies in what Jesus said to us, "Let him . . . take up his cross, and follow me."

In days to come, suffering will come to us—to each one of us—more and more heavily. It will fall more and more heavily upon all mankind. For a hundred years and more, mankind has built up economic and social life with the forces of avarice and lust for power. These forces have been brought even into religious life. Now they are harrying mankind to death. But how much of this suffering becomes our "cross?" How endlessly much of it is only crushing, body and soul destroying. How can our suffering become our cross?

"Let him take it up and follow me!"—taking it up quietly and with a prayer in his heart for submission. Why should I not share in the common suffering, following him, bearing suffering with true forgiveness in the spirit of his love, without bitterness, without anger, without hate? When a man forgives, something is taken away of the unkindness, the bitterness, and the hate which cause the suffering. When one who suffers has the power thus to take away his suffering, it becomes like the cross of Jesus Christ.

He is the king of truth. To follow him means to stand in the ways of truth—in that truth which cannot be driven from the awareness of the child of God that is in every man—in every man, whoever he may be, wherever he may be, whatever he may be; in that truth which knows that among us it must bring about a community of truth and truthfulness in word and work and being and which cannot be driven from this work and cannot be sacrificed to a lie.

And it is also true that we do not hide our weakness from ourselves; that we are so weak is chiefly why we suffer. If we acknowledge this truth, our suffering becomes a struggle for power, a prayer for power, clarity, and truth, that we may live more and more in seeking and praying for the power to take up our cross and follow him.

EMIL FUCHS.

"Wort aus der Andacht," *Der Quaker*, XVI, 11 (November 1939) 321 f.
(Translation by Russell F. W. Smith.)

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Some Christians are so intent on the development of their virtues that they have no time left for the cultivation of the graces.

# Spiritual Basis for Quaker Social Concern

By Arthur J. Mekeel

*I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*—Galatians 2:20.

IN a time of sickness with the pleurisy, . . . I was brought so near the gates of death, that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy colour, between the south and the east; and was informed that this was human beings in as great misery as they could be, and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being. . . .

"My tongue was often so dry, that I could not speak till I had moved it about and gathered some moisture; and as I lay still for a time, I at length felt Divine power prepare my mouth that I could speak, and then I said, 'I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.'*"

### The Source of Concern

When one looks back over the pages of Quaker history, certain questions inevitably arise. Why is it that the Friends have been unique in their *application* of Christ's teachings to feed the hungry, clothe the naked, visit those in prison, and minister to the sick? At the same time, what is the difference between the work of the Friends along this line and that of the many philanthropic groups? And finally, what is the danger that any religious body faces in becoming active in social and philanthropic affairs? The spiritual message of Quakerism has almost always been carried out through the lives of concerned Friends. No one can fail to mention such names as John Bellers, John Woolman, Elizabeth Fry, Anthony Benezet, Daniel Wheeler, and others who have taken upon themselves the "burden of the world's suffering," and have been driven forth by the Spirit to minister to their fellowmen and bring them the healing virtues of Christ's garment.

These Friends were able to minister to the needs of the world because they had attained a relationship with God which enabled them to live in the *Eternal Now*, while at the same time maintaining their contact with earthly realities and problems. Consequently they functioned as conductors of spiritual power between heaven and earth, between God and man. They reached a point of spirtiual maturity where they experienced the tension within their own souls between the righteousness as seen in God and the imperfection and sin as seen in the sufferings and mistakes of mankind. Their ability to relate Man and God in this way produced within them a divine current of power which drove them forth to bring their brothers from their imperfections up toward the perfection which they saw in God. They allowed themselves to be transmitters of "holy concern" for their fellowmen. In that process they became fellow sufferers with Christ, the greatest example of this dynamic Divine current which brings into action God's concern for his children.

### As Found in Christ

Christ embodied in himself both man and God, since he was both "very man" and "very God." Within himself this great current of lightning-like intensity burned before the world and came into its highest point of illumination and power in the crucifixion and resurrection. Christ on the Cross saw so deeply into the gap between man, as he might be in his divine capacities, and man as he became when those capacities were ignored, that his death was caused not so much by mere physical suffering as by bitter spiritual agony. In that time of deepest agony, his words were "Father, forgive them, for they know not what they do." It was this passion for men and for the realization of their sonship in God that drove the disciples forth into the world to seek and save that which was lost.

The great significance of the coming of Christ was that in Him was the junction of God and man, never again to be separated. The Word was made flesh and lived among men, sharing their daily life, and suffering when they suffered. He cured men's diseases and raised men from the dead, opened their eyes, and made them walk. Christ loved the whole man and restored man to his wholeness both physically and spiritually.

The social concerns of Friends have always functioned on the basis of spiritual concern which Jesus exemplified. Just as unfertile soil and bad physical conditions can impede and even kill the development of seed in the ground, so the bad conditions of this world can kill or hamper the development of the divine potentialities in men.

It was for this reason that John Woolman gave his life to the task of doing away with slavery and Elizabeth Fry gave hers to the reform of prisons. In each of these Friends, and others like them, their action came through surrender to the will of God. Their work was done only in His will and not in their own will. They acted in the prophetic tradition, and their message was so recognized by those to whom they went and with whom they worked.

Moreover, they were concerned, not only for the lives of those who had been offended, but also for the lives of those through whom the offense came. They realized that those who cause suffering are themselves sufferers, and their actions toward others are a reflection of their own inner condition. And because Friends have gone into tension situations in this spirit they have been accepted by both sides and have been reconciling influences.

### Keeping Our Springs Clear

It is this approach and spirit which has given the social-missionary work of the Friends whatever of eternal and enduring value it may have had. It is also these qualities which have distinguished the work of the Friends from that of the usual philanthropic organization which runs on the charity basis. Since that is the case, it is only so long as the work of the Society of Friends, or of individual Friends, proceeds from the source of power which has in the past guided it, that their work will not become merely "creaturely activity," performed in the will of man. Only so long as it remains within the channel of divine relations will it convey the spirit and message of Christ to the world and avoid the emptiness of ministrations given without love and which profit us nothing.

The responsibility for maintaining the proper kind of social concern rests largely on the Meetings of our Society. Each Meeting should be the source of power which will strengthen and lead the individual Friend who goes out to work against these conditions which results from the spirit of evil around us. It is significant that throughout much of its history it has been individual Friends who have gone out with power from their Meetings.

Quaker Meetings should be batteries of power for the redemption of the world through the lives and hands and lips and minds of their members. It is only too sadly apparent how weak the spiritual life of our Meetings is at the present time. We will survive as a group only to that extent that we as individual members in our Meetings relate ourselves directly to the source of all power and come into that communion of saints which lives in the *Eternal Now*.

*John Woolman's Journal August 26, 1772.

# A Serious Call to Friends

By Dorothy Pitman

*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?*

ROMANS 10:14, 15a.

TODAY when the Society of Friends is receiving a bit more than due credit for some phases of achievement it may seem a poor time to talk about failures. Yet in the very brief period of time spent on this African field, I have been disturbingly impressed by the tremendous opportunities here, as there must be in every other field, and with the sad inadequacy of the support given. Over and over again the question presents itself, "Why, in the face of the splendid work begun and continued here in training young people in Christian living, teaching them better ways of homemaking and making a livelihood, sending them out as evangels to their own people, influencing whole communities for Christ; why is the work, which could continue to develop promisingly, hampered on every hand by lack of younger workers? They should be getting their shoulders under the load, adding new impetus, and bringing fresh courage and vision, as well as insuring a future for this work.

It is quite true that the needs have been the concern of some of us for several years, but actual presence on the field has brought renewed realization of the desperate need for added consecrated workers in the vineyard. Why have we failed to meet this great need? Why is it so hard to find trained and capable volunteers for this and other distant fields where a start has been made and increasing support is imperative?

Has it been a failure to provide money for this portion of the Lord's work? Have we been too concerned with problems in the home church to realize similar, and even more pressing ones on our mission fields? Have we lost faith in the effectiveness of going "into all the world to preach the gospel?" There may be some other reason that you could supply for the financial condition of missions.

It may be financial difficulties in part, but it goes deeper than money, necessary as that is in this world setup. Have we failed in our teaching to present the wider views of Christian responsibility, of golden opportunity? Have we let this generation grow up without adequate knowledge of vital concern for those of other races and nationalities? Some will answer at once, "Of course not. Think of our peace testimony and what it is costing some of our finest young men and their families. Consider their eagerness for opportunities to witness, by their lives, that Christ's way of love is the greatest power in the world. Far from being forgotten, those who are proving that they have the courage of honest convictions are a source of inspiration and courage to us all."

There are others who might say, "Can you talk of Friends' failures when you consider all that our American Friends Service Committee has done, is attempting now, and is planning for the future? These have not failed who have given themselves to such service. Each has his part in helping God answer the prayer, "thy kingdom come, thy will be done in earth as it is in heaven." Yet still the question persists, "Where are the young people who should in like manner be devoted to the spread of the kingdom in this particular department of missionary endeavor?" It seems as though Christ might be speaking to us now, "This ought ye to have done and not left the other undone." So familiar the words, so deep their significance!

Somewhere along the line we have failed to this extent. It is not so important to look back as it is to see how the situation as it is can be remedied and what we can do about it. Many should search their lives, their hopes and ambitions when the call comes, "Who will work in my vineyard?" Many should answer in the humble words of the disciples on that memorable last night that Christ spent with them, "Lord, is it I?"

Is it I whom you want as Yearly Meeting superintendent, teacher, nurse, doctor, director of educational work or industrial work in this field, or that one, or another? Is it I whom you need to make the sacrifice of secure position and comfortable circumstances with my close circle of congenial friends to go to some far field for you and mankind? Is it I who should venture out into the promise of greater blessings for those who leave all to answer your call? Lord, where do you want me that I may be of greatest service? Open my heart to hear the call of fields ripe unto harvest.

Friends, let us present with conviction and power the urgency of Christ's message to go, for surely he has those who will respond as Isaiah did, and the home church and mission field together will be greatly enriched and blessed.

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What men long for is not a God who must be argued about but a God whose reality is felt.

## DEVOTION—A TRIBUTE

We found Willis sitting by a window, motionless except for the tremor of his hands. On a table by him was a single rose in a vase—always a rose, the devoted one told us—a new one every day. There were magazines, a book, a radio.

He did not speak. The devoted one sat very near and spoke for him. We talked of our far journey to this soft and pleasant land; of our children grown to manhood and womanhood since last we met; of our common friends; of our common religion; of the tortured world. I watched his face, trying to catch the faint lighting of his eyes with interest or humor. Sometimes his twisted mouth twisted a bit more with an attempt to smile.

Outside the window were flowers. Many of them were in pots—a colony of blooming plants which could be moved at will.

An hour, we had been told, we might stay. An hour, after twelve years! I noticed his eyelids droop. It was the signal to go. We touched his hand in farewell. Who could say whether we might ever come again? There was no answering pressure — only spirit of friend answering spirit of friend. He could not turn his head. He could not say what we knew he felt, "God bless you for coming."

We hurried from the room, following the devoted one into the garden. The hot tears, held back for an hour, came freely. But the devoted one was laughing, as she has always laughed. She showed us the orange trees heavy with fruit; a fig tree, a lemon tree, her bed of succulents, her roses, her lilies. She introduced us to the strangers of her garden, plucking one here and one there and placing them in my hands. I dashed away my tears to share the joy of her garden.

She walked with us to the gate. I spoke of the burdens she bore. She laughed. "I've never seen anyone I wanted to trade places with," she said.

We rode away in silence, my strong husband and I, knowing that she would pluck a fresh rose and carry it to the vase on the table, beginning anew her ministrations which are broken only by snatched minutes of work among her flowers and little journeys to the gate with departing friends.

Alone with her who alone can understand his slowly spoken words, Willis would try to speak. But the devoted one would need no words nor pressure of hand nor gleam of eye to know his meaning: "Friends are good, for an hour. Love is better, for all time."

ELIZABETH H. EMERSON.

Las Vegas, New Mexico.

Written after a visit with Willis and Juanita Beede in the summer of 1941.

# The Dover Invasion

By Loren S. Hadley

RECENTLY Dover Friends, a small rural Meeting just outside of Wilmington, Ohio, tried an experiment. They planned a worship service and picnic dinner at the meetinghouse, to which they invited Japanese-Americans (Nisei) students from Antioch College, Wilmington College and the University of Cincinnati. Two machine loads made up the happy group who brightened the Sunday School and worship service that day. They literally "invaded" our Meeting with their enthusiasm, good humor and ideas which came out in Sunday School discussion. The young people's group both as to quality of thought and number present surpassed any recent report.

Within the worship service there was special music, and then out of the silence of the meeting Mary Sabasawa, one of the guests, read very effectively I John 4:7-21, from Goodspeed's translation.

### THE WORSHIP THOUGHT

Today we and the world nervously await signals, D-days for many great invasions — great displays of military might striking simultaneously in many places. It is a horrifying thought! Men and women who are the best that every nation has to offer, who are ready to make the supreme sacrifice, who believe in their cause, stand poised to hurl themselves at each other in a great effort to destroy life and property. Truly we are in a world that has gone mad.

Let us suggest invasions of a different sort. Today is D-day and H-hour. The "weather" is favorable, so let us open the invasion on these "Dover Straits." Let us muster our efforts for great invasions of kindness, of love, in a world which is so mutilated by unkindness.

Kindness delights in the happiness of others. It is a quality that everyone everywhere understands irrespective of language, race, cultural background or economic position. It should certainly be a characteristic of all the children of God. A few examples will illustrate what is meant. Robert Louis Stevenson invaded a dangerous island in the south seas. Kindness was his secret weapon. From the time he built his Samoan home he did many things to endear himself to the native tribesmen, but not by fear or magic. Stevenson learned their language, feasted the chiefs in his home, helped settle many disputes among natives and performed many little courtesies and acts of kindness. The natives demonstrated their reaction to such an invasion by building a road through the forest from the nearest port literally up to Stevenson's doorstep. They called it, "The Road of Loving Hearts." There is a "road" which bombings cannot close.

Many years ago the "Mission des Amis" (Mission of Friends) invaded war zones in Europe to heal war wounds. They broke all rules when it came to observing battle lines. Memorials were established in the hearts of "allies" and "enemies" alike. These were mutually expressed in the most warm and friendly expressions, "We shall never forget you." Again, after the Boxer Rebellion in China we as a nation refused to penalize the Chinese people. Out of this has grown a traditional and lasting friendship.

A great earthquake occurred in Tokyo, Japan, in the early twenties. There was much suffering and distress. Common folks of our country invaded with countless tons of food and clothing. Even in the face of popular skepticism I am convinced that the common folks of Japan have not forgotten. They would not have made war. Kindness remains as a memorial in many humble hearts.

Not long ago a Hadley family set out in their boat from the west coast on a vacation trip to Alaska. As they got into Alaskan streams they began to feel the need of a guide. They chanced to stop to inquire of a native Alaskan about where to get guide services. In the brief conversation the native learned that his inquirer's name was Hadley. Instantly he said, "Are you related to Mattie Hadley" A great light came into this Indian's face when he heard the answer, "Yes, I am her nephew." He explained that more than thirty-five years ago when Mattie Hadley was in the mission field in the far north she had been directly responsible for saving him from certain death. Enthusiastically he concluded, "*I* will be your guide." And what a guide he was! Years ago Aunt Mattie Hadley established a "beach-head" in Alaska, and even her own descendants unexpectedly reaped benefits from her invasion of kindness.

I believe that all of these represent "going the second mile" or "giving the cloak also" which Jesus suggests as a pattern. All over the world this different kind of invasion has shown its workability. Under the leadership of the great loving spirit of Jesus, people have been conquered by kindness. Dr. Charles Sheldon, author of *In His Steps* has said, "A Christian is a man who loves people he doesn't like." Differences of color, culture and creed cannot exist under the influence of Christlike love.

The world is a neighborhood now. Science has aided us in this feeling by the almost unanimous conclusion that it is fallacious to speak of races of people. We *are* a human race and all children of God. We can know God better by loving one another. Love is central to the Christian's religion. Jesus lived and taught, "be ye kind and forgiving one to another." We must give ourselves more and more opportunities to be forgiving, must get used to seeing each other at his best.

In our world when we hurt each other so cruelly let us be kind, very kind; as suggested by an actor in one of James Barrie's plays, let us be "kinder than is necessary." Today and every day is D-day for invasion of kindness.

### REFLECTIONS ON THE DAY

After a splendid picnic dinner together, people requested an informal meeting at which they might ask the guests questions. Everyone was impressed by the straight-forwardness and frankness with which inquiries were answered. So-called "defense barricades" began to disappear. Misunderstandings visibly melted away under the influence of these good-natured, peppy, American young people who showed themselves at their best.

These represent uncensored reports on the success of the invasion.

After some personal news notes, one writes, " . . . I want to thank you all for a very "swell" (pardon my slang) Sunday. It was so wonderful seeing all of the folks again. My, my mouth waters every time I think of the food. . . . "

Another wrote four days after the occasion—

"I'm awfully sorry I didn't have a chance to write sooner to thank you for the lovely time we had last Sunday—but this being tenth week—I had a paper to write which had to be in—so please excuse me.

"I just had to drop you a line and let you know that we all enjoyed ourselves so very much. It was wonderful of you to invite us down and I do hope that you will come up here to school to see us some time.

This exciting communique arrived within two days—

"Vivid thoughts of the glorious day we spent with you Sunday come to my mind as I write this little thank-you note.

"The gracious hospitality, the inspiring service, the delectable food—all combined to make the occasion a memorable one. It's so heartening for us to find people, especially in rural sections, who are vitally concerned about the Nisei and their relocation. The questions they asked, the friendliness they showed, and the oneness they had among them, made us feel the good that still exists.

"Please extend our thanks to all your Dover people and to those who provided the transportation.

"I do hope we may get together again. Thank you so much for Sunday."

We commend such a day's experience to other Friends' Meetings.

# TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

## DANGER AHEAD

*Blessed are the peacemakers for they shall be called the children of God.*

Matthew 5:9.

* * * *

For America to accept postwar military conscription now is to lose the peace. It is to sentence our sons and their sons to new war.

NORMAN THOMAS.

* * * *

Our adoption of conscription as a peacetime necessity would mean either that we do not intend to reduce Germany and Japan to military impotence, or that sooner or later we expect to turn our armies against one of our present allies.

From any point of view which dares to state its major premise, a decision now for peacetime conscription would be a blunder of the first magnitude.

*Christian Century.*

* * * *

If, on the other hand, our country will advertise to the world our insistent desire for a peace that will take off the backs of men the burden of vast armies and armaments and the fears and hates which are their inevitable accompaniment, then men of all nations may yet find the way to end war and establish a true fellowship of free peoples.

NORMAN THOMAS.

* * * *

We therefore ask the League of Nations to propose the abolition of compulsory military service in all countries as a first step toward true disarmament. It is our belief that conscript armies with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality and the destruction of liberty.—*The Manifesto of Prominent Citizens of Fourteen Countries to President Wilson.*

* * * *

There is a great deal to be said in favor of a sense of obligation to serve the community. It is not clear, however, that this sense of obligation can be developed best by compulsion. There is a great difference between service rendered to the community from a sense of duty, and service rendered to the nation under compulsion.

PEACE SECTION A.F.S.C.

* * * *

National armed force gives not security, but a gambler's hope of victory. Security requires more; it requires the prevention of war.

War cannot be prevented by armed force, because each step a nation takes to increase its own security thereby decreases the security of its neighbor. . . . Security cannot be attained through national military power; it can be attained only in world order.

Conscription as a permanent policy is hostile to world order. World order requires world organization with provision for peaceful settlement of disputes, provision for effective cooperation on common problems and for orderly change of conditions which have become unsatisfactory.

PEACE SECTION A.F.S.C.

* * * *

Education for democracy is education in self-discipline, initiative, moral judgment, free cooperation, and the skills which peace requires. Every one of these objectives is made harder, if not impossible, to achieve by the imposition of one or more years of military drill. . . . It is a prescription fatal alike to democracy, to peace, and to progress in training a generation of men and women fit for the fellowship of the free.

NORMAN THOMAS.

* * * *

National morale requires, not the discipline of the drill-sergeant, but the free self-discipline of the man who follows his conscience and takes the consequences.

PEACE SECTION A.F.S.C.

* * * *

*O Lord, I have staked my soul,*
*I have risked the life of my kin,*
*On the dreadful truth of Thy word.*
*Do not remember my failure,*
*But remember this, my faith.*
*Amen.*

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## RURAL LIFE ACTIVITIES

On November 19 at Quaker Hill the Rural Life Association will hold its annual meeting. This has been preceded by a Board of Directors Meeting held at Butterworth farm. There are now four hundred fifty-one families represented by memberships in the Rural Life Association.

The third annual Rural Life Conference of the Historic Peace Churches will be held at Bluffton College, Ohio, December 8-9. Invited leaders include: Dr. W. C. Lowdermilk, United States Department of Agriculture; J. Winifield Fretz, Mennonite Central Committee; I. W. Moomaw, Manchester College; Dr. J. P. Schmidt, Ohio State University; Carl R. Hutchinson, Ohio Farm Bureau; Arthur E. Morgan, Yellow Springs, Ohio; Lynn Rohrbough, Delaware, Ohio.

## THE GOOD SHIP "GEORGE FOX"

"She is beautiful, m'sieu. A trim and sturdy craft, indeed." A group of men stood about the little sail boat—forty inches long, forty inches high—admiring her.

"But what do we need of a toy sailboat in an internment camp?" one of the men asked.

"She is not for us, m'sieu. We have made her for a gift to the Quakers in Paris, who have been so good to us here in the internment camp. See, we call her 'The George Fox,' after the good man who was the first of the Quakers. He lived in England three hundred years ago." Lovingly the man who spoke, traced his fingers across the freshly-painted name of the craft.

"What is the star embroidered on the white sail? A curious star—eight pointed, red and black in color. What does that mean?"

"The red and black star, m'sieu, is the symbol or badge of the Quakers. We do not know what it means to others, but to us it means kindness, food when we were hungry, something to do with our idle hands, hope. Most of all, hope. It means to us that friendship and love are still alive in the world."

And so the good ship "The George Fox" was sent to the Friends in Paris. These men had worked carefully and well with their pen-knives, making the best gift they could, to say "thank you" to the Quakers.

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## ARMISTICE

Since this peace cannot be effected or be guaranteed without a compact among nations, they must form an alliance of a peculiar kind, which might be called a pacific alliance (foedus pacificum), different from a treaty of peace (pactum pacis) inasmuch as it would for ever terminate all wars, whereas the latter only finishes one.

IMMANUEL KANT.

*Perpetual Peace, 1795.*

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The International Council of Religious Education, the Home Mission Council, the Foreign Missions Conference, the Federal Council of Churches and other national agencies are asking the churches of America to observe World Order as a theme for Sunday, November 12. Copies of a pamphlet prepared for use on that day may be obtained for two dollars per hundred from International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

# Forum

Editor, THE AMERICAN FRIEND:

I wonder how many present readers of THE AMERICAN FRIEND are sufficiently aware of an alarming trend in national thinking that may, among other things, mean there will be no AMERICAN FRIEND to celebrate its one hundredth anniversary?

I am referring to the proposals for universal conscription of seventeen year olds for a year of national service, with possible refresher courses. There is no French Friend, no German Friend, comparable to THE AMERICAN FRIEND for the single reason that the philosophies of a conscripting state and the Religious Society of Friends do not mix. Passage of such legislation has not, and will not dispel the forces of righteousness on the earth. God can raise up even stones unto Himself, but it will drastically curtail them in our time and in our nation.

I would suggest that if readers of this periodical are vitally interested in its future as well as that of their nation, they immediately embark on some such program as the following:

(1) Contact their congressmen and senators and the candidates for these positions either in person (between now and the reconvening after election) or by letter and try to get them to take a stand on this issue, preferably against it.

(2) Engage actively in bringing the facts of the problem to the public through letters to newspapers, magazines, or by participation in public forums.

(3) Or, if you are not quite sure of the facts yourself, write the American Friends Service Committee, 20 South 12th, Philadelphia, Pa. and ask for the pamphlets, *Should the United States Adopt Permanent Military Conscription?* and *Peacetime Conscription—An American Problem.* Write the Fellowship of Reconciliation, 2929 Broadway, New York 25, New York and ask for copies of their leaflet, *What's Wrong with Peace Time Military Training for the United States?* Write the War Resisters League, 5 Beckman Street, Room 1025, New York 7, New York, and ask for copies of their flyer, *This Must Not Be.* Write the Post-War World Council, 112 East 19th Street, New York 3, New York asking for *Conscription, The Test of the Peace* by Norman Thomas and their pamphlet, *How to Make a Strikebreaker.*

This is one of those questions where an active, small group of concerned men can tip the scales of an indecisive public opinion that will determine the course of American history for the next century. The sands are running out, after election may be too late. Perhaps the Society of Friends, like Esther, came to the kingdom for such a time as this.

Sincerely, JAMES O. BOND.
CPS Unit, General Hospital
Boston, Massachusatts.

Editor, THE AMERICAN FRIEND:

Although the series of articles just concluded on "The Application of the Friends' Peace Testimony" were stimulating and helpful, they left untouched a question which has never been satisfactorily answered, "Is it lawful to give tribute unto Caesar, or not?" Jesus' answer, for whatever reason, seems ambiguous, if not elusive, and lends itself to all manner of interpretations. Men have used it to stultify the very spirit and meaning of Christianity. Shouldn't we attempt an answer to this question before we engage in discussion concerning the application of Christian principle and method?

The dilemma is inescapable. Shall we serve God or mammon? Jesus reminds us unequivocally that we cannot do both. Did He seek political channels for the realization of the eternal purposes of God? The essence of politics, of social organization, is compromise. Viewed in a practical light, Jesus' method was simply silly. How could He hope to achieve even a measure of reform in a world system as old as civilization by utterly renouncing it? Most Christians do not even realize the comprehensive nature of that renunciation. For twenty centuries we have read the Sermon on the Mount so watered down by indulgent interpretation and overlaid by prepossession with "personal sin" that we hear and recite those familiar passages glibly without getting a notion of their social or political import. What modern Christian can even seriously consider the possibility that Jesus had judicial courts in mind as well as individual "vote casters" when he said, "Judge not that ye be not judged?" Hardly one since Leo Tolstoy. No, the machinations of human government, of mammon, are sacrosanct. Let no one question them! Let religion concern itself with its own matters, spiritual salvation, personal ethics, the ritual of worship, and avoid meddling with the problems of society and human relationships, which belong properly to the province of political, human, government. "But," the superficial questioner asks, "would you have us do away with our courts and jails and policemen?" "That would be anarchy." That settles it for most people. At the head of any list of modern "weasel words" put the word "anarchy." Peter's assertion that "we ought to obey God rather than man" is not taken seriously in its political implication.

Could it be possible that we are all going the wrong way devoting most, if not all, of our time and energies to the task of being credible citizens the while we pay lip service to a way diametrically opposed to that of human government, and work weakly for the realization of certain infinitesimal reforms which seem swallowed up by new and newer outcroppings of evil. I don't know. I'm just asking. I expect to cast a vote next month, but perhaps it is unchristian.

Yours sincerely,
HAROLD GUTHRIE.
West Branch, Iowa.

## AS THE ARCHBISHOP PRAYS

The Archbishop of York, Dr. C. F. Garbett, has posed two fundamental questions concerning prayer in wartimes. "Ought we to pray for victory?", asks Dr. Garbett in the York Diocesan leaflet, and "How can we pray for our enemies?"

"There are many who find it very difficult to pray for victory; they know that our enemies are doing the same and they think it more Christian simply to commend our cause to the Judge of the whole earth, leaving Him to decide whether He will grant victory to us or to our foes.

"I understand their scruples but I have no hesitation myself in both praying for victory and urging others to do so. A Christian has no right to fight unless he can ask God to grant success to the cause for which he is prepared to give his life, so *if he cannot pray for it, he ought not to fight for it.*

"We believe that our cause is just and we are fighting against cruelty and tyranny in their most hideous forms. It seems, therefore, to be clearly right that we should ask God to give us victory."

## CONTRIBUTORS

NORVAL E. WEBB — Minister First Friends Meeting, Richmond, Indiana.

DOROTHY WILLIAMS—Glens Falls, New York.

SAMUEL L. HAWORTH — Professor emeritus Guilford College, North Carolina.

HERMANN HAGEDORN—Prominent poet, Santa Barbara, California.

LESLIE D. SHAFFER—Secretary American Friends Fellowship Council, 20 South Twelfth Street, Philadelphia 7, Pennsylvania.

HERBERT HUFFMAN — Minister First Friends Meeting, Indianapolis, Indiana.

ARTHUR J. MEKEEL — Dean William Penn College, Oskaloosa, Iowa.

LOREN S. HADLEY — Minister, Dover and Fairfield Friends Meetings and assistant professor of psychology at Ohio State University, Columbus, Ohio.

DOROTHY PITMAN—Principal Friends Girl School at Kaimosi, Kisumu, Kenya Colony, East Africa.

# FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

## OUR LABORS TOGETHER

It is both interesting and revealing to read the records of the gatherings of Friends from their respective Yearly Meetings who met in conference fifty years ago in an attempt to work out a closer cooperation in their efforts to carry the gospel to others.

The outgrowth of these conferences was first, the forming of the American Friends Board of Foreign Missions, then the oganization of the Five Years Meeting of Friends in America, with many Boards to promote the other interests of the Yearly Meetings.

Before the merger, most all the constituent Yearly Meetings were supporting some mission field or fields. After the forming of the Foreign Mission Board, one by one the Yearly Meetings turned their mission work over to be administered by the one Board. From the very beginning of our missionary work under the several Yearly Meetings until the present time, all benevolences have been supported by voluntary giving. In recent years most of the constituent Yearly Meetings have assumed a certain amount as a goal, but it is never looked upon as an obligation except to themselves.

As might be expected in a group of Friends, there is great variation in the methods employed in raising the money, and in the amounts contributed by the different Yearly Meetings for our United Work.

Since I am an employee of the Five Years Meeting, and not of any one Yearly Meeting, I should like to make a little analysis of the financial situation to help each Yearly Meeting to discover what its reasonable portion might be, and what progress the various Yearly Meetings have made during the first six months of the fiscal year toward reaching that goal.

Since California Yearly Meeting maintain their own mission work, they do not participate in the United Budget on the same basis as the other Yearly Meetings. However, they do make some contribution each year to our mission work. Then to omit the membership of California, we have 63,149 members from which to raise $82,000 for our United Work, which amounts to approximately $1.30 per member.

The table in the insert will show the approximate amount that would be contributed at this rate in the first six months of the fiscal year, and that which actually has been received by the Treasurer during that period.

| | At $1.30 per member for six months | Actually received in six months |
|---|---|---|
| Baltimore | $ 729.30 | $ 1,424.56 |
| California | | 87.94 |
| Canada | 412.10 | 25.00 |
| Indiana | 9,528.60 | 10,178.52 |
| Iowa | 5,046.60 | 3,615.69 |
| Nebraska | 1,160.60 | 392.74 |
| New England | 2,036.85 | 1,312.04 |
| New York | 2,446.70 | 801.15 |
| North Carolina | 7,517.75 | 2,372.33 |
| Western | 8,223.80 | 7,080.27 |
| Wilmington | 3,318.90 | 1,097.90 |
| Other Sources | | 538.70 |
| | $40,421.20 | $28,926.84 |

It is for the benefit of members who ask, "what should our portion of the United Budget be," that we show the amount according to membership. This is only one approach to the answer. The fact which should disturb all members is that half of the year is gone and we have raised only about one-third of the anticipated budget.

There seems to be three or four factors which determine the amount of the contributions from the respective Yearly Meetings.

First, *precedents.* Some Yearly Meetings have moved out of the depression psychology and are bringing their giving up to a proper proportion of their increased incomes, while others seem to have stalled at the lowest point of their giving in other years.

Second, *ability to pay.* Some Yearly Meetings are in more favorable circumstances and their members can share from more substantial incomes. However, it has been interesting to note that when other demands have almost doubled the responsibilities of some Meetings, they have found the money for the need.

Third, *interest.* Without an exception where the per capita giving of a Yearly Meeting for the United Work is large, you can find a group of vitally interested Friends who through the years have educated and inspired the membership with the importance of our United Services.

Fourth, *stewardship education.* Where a Yearly Meeting has had a live stewardship committee that has been able through literature and spoken message to make the membership conscious of their opportunities as good stewards of the material goods granted to them as possessions, this new attitude has been reflected in more generous giving.

If the world is ever to take us seriously in our profession that the kingdom of Heaven is first in our lives, it will be necessary for us to lay far more of our cash on the offering plate.

A great many Friends are showing their devotion each year by their generous giving to our United Work. To bring our entire membership into this grace is one of our major tasks. One person who sincerely cares can change the attitude of an entire local Meeting. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

PERCY M. THOMAS.

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We wish to call attention to the observance of Men and Missions Sunday on November 12. The purpose of this is primarily to inspire men to support missionary endeavors both at home and abroad and encourage each meeting to solicit missionary enterprise through its respective home and foreign missionary Boards.

This year the theme for the observance will be, "Rebuilding with Christ, the Hope of the World." Program suggestions have been sent to each pastor within the Five Years Meeting. If others wish to secure this program material they may do so by addressing the American Friends Board of Missions, 101 South 8th Street, Richmond, Ind.

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## THE CHURCHES AND WORLD ORDER

*The Churches and World Order* is the title of a six page folder prepared by the Department of International Justice and Goodwill of the Federal Council of Churches for the use of pastors and laymen in the observance of World Order Sunday, November 12. There is an analysis of, Christain Requirements for World Order; Points on which Christian People must now be Alert; Elements of Promise in the International Situation; What the Churches Can Do. The document concludes with a reference to the current efforts of the churches of the United States and other countries in support of a durable peace. Rates are as follows: 5c single copy; lots of 50 to 100 copies, 3c each, plus postage; lots of 1,000 or more $20 per thousand, plus postage. Address all orders to Dr. Walter W. Van Kirk, Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

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## WORDS

Ill chosen words
Are idiot children of the brain
And a too wanton heart.
Well chosen words
Are harvested like ripened grain,
And garnered, will do their part.

MARY B. STEVENSON.

# Book Reviews

## THE VETERAN COMES BACK

BY WILLARD WALLER

*Dryden Press Inc.*, 386 Fourth Avenue, New York, 1944, 316 pp. $2.75

Society remodels civilians into professional soldiers with attitudes different from, and partly opposed to civilian ways of thinking. The soldier lives in a world of his own where courage is the only virtue that counts, most of a man's individuality is buried, choices are few, and a deep comradeship replaces home ties. He comes back to a home front changed in ways he cannot realize, an immigrant in his own country; and "every veteran is a little shell-shocked."

This is the picture which Willard Waller, professor of sociology at Columbia University and a veteran of World War I, develops in detail to point to our understanding of the men who come back. He also reviews our earlier handling of veteran problems, including the gaudy graft of the Veterans Administration under Harding, and General MacArthur's use of tear gas and tanks against the "bonus army" under Hoover, and makes suggestions for a constructive approach which is possible if we act now, before it is too late.

Both parts of the book should lead and help Friends to think fruitfully, with whatever shade of pacifism or non-pacifism we hold. The book is concrete and specific, and is worth reading by all Meetings seeking the best way to help the men coming back. There is little discussion of the church's part, except a warning based on testimony of Daniel Poling and others, to dispel the illusion that combat is producing a religious revival.

The author is not a pacifist and does not discuss the problems of men returning from Civilian Public Service. They, too, it seems to the reviewer, while not having a "combat personality" to get rid of, may well be immigrants in their own country. They, too, will lack practice in the choices and responsibilities of everyday life. They, too, have not had to worry about a place to sleep or a bite to eat, have lived in a man's world and, an institutional world, and will find it hard to realize the changes rationing and inflation have brought us. They speak a special language; they will find the home folks interested in other matters than the everyday talk and thinking of pacifists-in-camp, indifferent or even antagonistic. Their accepted values are not taken for granted at home. Used with imagination, this book offers valuable help to those of us concerned with effective postwar living of our men in service, military or civilian.

DAVID K. BRUNER.

## THE CHURCH OF THE BRETHREN AND WAR

BY RUFUS D. BOWMAN

*Brethren Publishing House*, Elgin, Illinois, 348 pp., $2.50

*The Church of the Brethren and War* . . . 1708-1941, by Dr. Rufus D. Bowman, is a book that needed to be written. The author was especially fitted for his task in that his work as an official representative of the church enables him to write of the more recent happenings out of a background of first-hand knowledge. In a time of confusion, he is thus able to bring the perspective of history to bear upon the Brethren position with respect to an ancient evil. Not only Church of the Brethren folk, but all who are interested in the story of their historic position, will welcome this substantial volume.

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## THE GLORY OF GOD

Poems and Prayers for Devotional Use

BY GEORGIA HARKNESS

*Abingdon-Cokesbury*, New York-Nashville, 125 pp., price $1.00.

This book by Georgia Harkness, in its convenient pocket size, with its poems, hymns and prayers, will find a helpful place in one's devotional life. It is not a book to be read through page after page. Rather should one choose the poem or prayer to fit the particular need.

The thirty-nine short poems of "assurance, aspiration and nature," and the eleven prayer poems and hymns, have a wide variety of feeling and interest. One chooses from among them according to one's need, and enters with the author into her own buoyant, sincere, Christian life. The name of the book is taken from the first poem: "For still men see God's glory in the face of Jesus Christ."

Light is emphasized again and again. We find in the hymn, "Living Light"—

"Lift me, O Lord, into Thy living light.
Darkness decends upon my well-loved land.
Low burn the lights made dim by earth-wide wrong.
Foundations shake: men's rocks are wind-blown sand,
Thou only, Lord, art now and always strong."

In "Guard Well the Holy Fire"

"Guard well the Holy fire,
The fire that burned at Pentecost."

There are fifty short prayers, any one of which voices in beautiful, intimate language a fundamental truth and yearning, and will lead the sincere soul into further thanksgiving and into further worship. They are written for various conditions and moods of people—for corporate worship, for special occasions and needs, for particular groups or individuals.

A short list of some of the titles of the prayers will show something of the depth of soul and of the wide interests of the writer. "For God's Presence," "For a True Sense of Values," "On Recovery of Health," "In Disappointment," "Thanksgiving for an Unexpected Blessing," "For Business and Professional Women," "For Conscientious Objectors," "For Those Moving to a New Locality," "For Those of Other Races," "For Our Enemies."

The book, without intending to be so, is quite autobiographical. It shows Georgia Harkness' deep, sympathetic love of God's world and His children. In "Their Word is Peace" she says,

"I think all Nature grieves,
That in this world she made for joy and life
Men spoil her work with desecrating strife."

Her prayer-poem, "I Give Thee Thanks," reveals a wide range of her interests—interests which find a sympathetic chord in our own hearts—and call to our careless attention, the glory of God. Her cry,

"Stir up the gift within me
To serve Thee at my best,"

could well be the heart-felt prayer of each of us in these desperate times.

HELEN T. BINFORD.

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## CLOTHING REPORT

Ten tons of AFSC clothing have gone to the Committee for American Relief in Italy, for distribution by AFSC delegates with the Intergovernmental Committee for Refugees. Ten more tons are shortly going to New York for shipment in space provided by the Supreme Headquarters of the Allied Expeditionary Force. This clothing will go to France. Word has been received from Swedish Friends of the safe arrival of the ten tons of clothing shipped to them during the summer. It is hoped to send another shipment later to Swedish Friends. A shipment of three thousand pounds of clothing, etc., is expected to leave this week for the Daniel and Emily Oliver Orphanages, in Beyrut, Syria. Also a shipment of medical supplies, including ether, is to go off this week to the Spears Mobile Clinic, with which the FAU works. A second shipment of school supplies has gone off to Madagascar and another three tons of clothing is expected to leave for Jamaica the end of October or early November. It is hoped to be able to send off in the near future recreational and sewing supplies to Cairo.

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He showed us how to love truth and yet be charitable, how to hate wrong and all oppression and yet not treasure an injury or insult.

# QUAKERDOM · AT · LARGE

Patty Bond, daughter of Parvin Bond of White's Institute, has gone to Quaker Hill, Richmond, Indiana, to do secretarial work in office of the Rural Life Association.

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Ernest L. Gregory, former minister of the Oakland, California, Meeting, is now living in Whittier and supplying Midway Meeting. For some years he has been statistician for California Yearly Meeting.

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Josephine H. Carr who was pastor of the Friends Meeting at Saylesville, Rhode Island, for the past six years is now teaching Bible courses and acting as librarian, at Oak Grove School, Vassalboro, Maine.

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According to *The Friend*, London, 107,000 homes have been totally destroyed and 700,000 are uninhabitable until repairs are made. Announcement that "the Battle of London is over" has led many evacuees to return, with a housing shortage causing distress.

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Under a fresh, new cover the *California Friend* has issued volume one, number one, in its new service to the Yearly Meeting. It will be published monthly as a worker's paper under the editorship of R. Ernest Lamb, who is also Yearly Meeting Secretary.

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There are two Quaker farms awaiting two Quaker renters. One is in southeastern Pennsylvania and the other is in Howard County, Indiana. Those interested should inquire through the Rural Life Association, Quaker Hill, Richmond, Indiana.

* * * *

John Kavanaugh will serve an interim term, part time with the CPS Committee at its headquarters, 101 South Eighth Street, Richmond, Indiana. The Five Years Meeting staff in the Richmond offices will cooperate with him in this work. A permanent successor to Chase Conover will likely be appointed later.

* * * *

Henry J. Cadbury, Hollis Professor of Divinity at Harvard University, has been elected Chairman of the American Friends Service Committee succeeding Rufus M. Jones who retired after holding the chairmanship for a total of twenty years from the Committee's start in 1917 to 1928 and from 1935 to date. Rufus Jones was elected Honorary Chairman and will continue close association with the affairs of the Committee.

Henry Cadbury was Chairman of the American Friends Service Committee from 1928 to 1934. He also has served as Executive Secretary on several occasions. In 1920 he engaged in the Committee's child feeding and relief work in Germany and has made other journeys to Europe in the interest of the Committee's relief activities. He is well qualified for this important position with the Service Committee.

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Leonard S. Kenworthy has prepared some eight page leaflets on William Penn. They are brief statements about William Penn and short quotations from him. They are excellent for reading table distribution in the Meetings and handy for circularizing Friends by mail. The price is five cents per copy, $1.50 for fifty copies and $2.75 for one hundred. Address him District Training School, Laurel, Maryland.

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Word has been received of the safe arrival of Oscar Marshburn, William Taylor and Edward N. Wright in Cairo. They are AFSC appointees to UNRRA and will join the five other AFSC members already in Cairo, now working temporarily in the El Shatt camp for Jugoslav refugees. Two others, Louise Tibbetts and Dr. Evarts Loomis, are on the way to North Africa. This completes the number of present AFSC appointees to UNRRA.

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## NEWS OF OUR MEETINGS

From the thick of inter-racial problems in South Africa, *The Methodist Churchman* of Durban recently declared that "where God in His inscrutability made the white people a minority people, Satan in his malicious mischief gave them a majority complex."—*Worldover Press.*

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Minneapolis Friends will observe the William Penn Tercentenary on "All Friends Day," October 29. Invitations are sent to friends of the Meeting and relatives of former Friends, inviting them to worship with Minneapolis Friends on that day. Orville Cox, pastor at Marshalltown, Iowa, will speak at the meeting for worship in the morning and again in the afternoon will address the group on William Penn.

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Stillwell, Indiana, Friends Meeting building has been repainted. Non-members, as well as members contributed to this, enabling the payment of the debt although it was greater than the Meeting's total expenditures of the previous year. Although the membership of the Stillwell Meeting is small, it represents the only church in a community of two hundred persons. At a recent Sunday morning service, Murray Kenworthy, Executive Secretary of Indiana Yearly Meeting, brought the message.

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Hortonville Friends Meeting is a thriving country meeting in Western Yearly Meeting. Recently on a Rally Day Sunday, a visiting Friend counted twenty-six young people, about one-third of the congregation, in Sunday School and Meeting for worship. The physical plant has been steadily improved to the comfort and spiritual benefit of the membership. Dean Gregory is the minister of the Meeting. The Editor of THE AMERICAN FRIEND was the invited speaker for Rally Day.

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Paoli, Indiana, Meeting held its bimonthly supper and business meeting on October 4. A reception was given at this time for the new pastor, Samuel Riggle and family, who have come from Carthage, Indiana, to serve for the coming year. A newspaper called, *The Friendly Quaker*, published monthly with Lucile Oakley as editor, is being sent to all the boys and girls in service in any capacity. There are now eighty-two young people on Paoli's prayer list and this method is being used to keep them in contact with the Meeting.

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The Friendship Class of young adults of the Ludlow Falls, Ohio, Friends Meeting sponsored a music convention on Sunday evening, October 1, at the Meetinghouse. Vocal and instrumental numbers were presented by visiting musicians from neighboring churches, as well as those from the local Meeting. There were one hundred and twenty-six persons in attendance and an offering was received to be applied on the building fund which at present stands at twenty-four hundred dollars.

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Spiceland, Indiana, Friends Meeting reports that since the coming of Mack and Amy Jones as pastors the work is opening up very encouragingly, with increased attendance in the Bible school and worship service. On October 1, open house at the parsonage was held in the afternoon with about one hundred persons calling. A fellowship dinner, sponsored by the Social Committee, for Mack and Amy Jones, followed the morning service. Short talks were given by Walter Coffin, the honor guests, Mrs. Sprong of Richmond, Lewis Wilson, pas-

tor of the Methodist church, and Dr. Merkel, superintendent of the Spiceland schools. Group singing was led by Ruth Painter.

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Charles C. and Bertha M. Haworth of Salem, Oregon, have been called to serve the Star, Idaho, Meeting in the absence of the pastor, Walter P. Lee, who was sent with the Yearly Meeting Superintendent, Joseph Reece, to visit Friends missions in and about La Paz, Bolivia. The work in Star is thriving. Charles Haworth was pastor here twenty-two years ago upon his return from missionary work in Cuba. Some meetings have been held in a Mexican work camp located a few miles from Star where they are harvesting sugar beets.

* * * *

New Burlington Meeting, Wilmington Yearly Meeting, celebrated its annual homecoming day on October 8 . The young married group had redecorated the social room. A basket dinner was enjoyed at noon. In the afternoon Burritt Hiatt of Wilmington addressed the gathering. A short history was given, which revealed that there had been a house for worship on this location for seventy-five years. An announcement was made that a fund of $2,310 has been raised for a parsonage. A memorial service honored the men who are away from home because of the war. Members deceased during the past year were also remembered. In the evening the choir rendered a service under the direction of the pastor, Wendell Emrick, who is a student at Bonebrake Theological Seminary at Dayton.

* * * *

In connection with the observance of Christian Education Month an interesting and helpful Quarterly Meeting rally and retreat was held at West Milton, Ind., Friends Meetinghouse recently, sponsored by the chairman of the Christian education department. At the first session, a brief study of the picture, *Christ and the Fishermen* by Zimmerman was made. The church school superintendents and chairmen of the Christian education committees gave short talks on needs and possibilities of the local schools. Following an hour of recreation, a cooperative supper was served. The closing session, with the pastors in charge, consisted of special music, planned devotions, and an address on "Duties of the Sunday School Teacher," with the emphasis on Christian Discipleship. A unanimous desire for other conferences was expressed. Edna Burkett, newly appointed Quarterly Meeting superintendent, is seeking to bring new life into the work this year.

* * * *

Butternuts Quarterly Meeting, New with Christ." Bibles were presented to York Yearly Meeting, met at Unadilla, October 14 and 15, with a good attendance. Henrietta Carey, a member of Brooklyn Meeting, and president of the New York Yearly Meeting Missionary Union, presented the missionary work. Floyd Morris, minister at Poplar Ridge, spoke most acceptably at two of the sessions. In the business meeting, deep concern was expressed for one of the local Meetings of the Quarter which is not in a flourishing condition. It was felt, and so expressed, that there was an opening for a rural-minded Friends family to settle there, acquire a home and serve as leaders in the restoration of the Meeting to its former place of usefulness. Conscientious work has been done there by consecrated men and women and a nucleus of Friends and friendly people exists. Any one who may be interested should correspond with Augustus Benedict, Quarterly Meeting superintendent, R.R. 2, Rome, New York.

* * * *

Danville Quarterly Meeting of Western Yearly Meeting was held at Hadley, tenth month, fourteenth. Milo Hinckle addressed the Meeting on Ministry and Oversight, giving an appeal for development of a deeper spiritual insight. Glenn A. Reece, Western Yearly Meeting Superintendent, spoke of Christ's way of meeting the problems of life, applying this to the world today. As a member of the Yearly Meeting Committee on Stewardship, Leslie Bond of the Azalia Meeting, spoke on the financial obligation in the expansion of the Kingdom of God. Freida Parker, accompanied by Lola Vaughn, members of the Walnut Chapel Meeting, sang several solos. James Carter was appointed Quarterly Meeting superintendent and presided at the Sabbath evening session. He had conducted contests on temperance in the local Meetings, and the four winners participated in this service. Judge Horace L. Hanna of the Hendricks County Court gave an address on "Juvenile Delinquency." A large attendance and active participation in all sessions gave evidence of an awakened and growing spiritual interest in all Meetings.

* * * *

East Whittier, California, Meeting had as visiting speakers this summer, Charles Vore of Long Beach, a theological student from Asbury College, in Kentucky; William and Esther Thomas of Newberg, Oregon, and Anna Shanz, outgoing missionaries to the Central American fields; and J. Frederick Hankammer who presented the life of Christ in pictures, giving the gospel narrations. On September 7, the Bible school picnic was held with one hundred and fifty in attendance. Rally and Promotion Day program was given by the children on September 24, the theme being "Builders many of the children who have completed certain memory work. East Whittier was well represented by children and young people at Quaker Meadow Camp this summer.

The August meeting of the Womans Missionary Society was held in the patio of a ranch home under the immense avocado trees where a pot luck luncheon was served. Caroline Trueblood spoke interestingly of the history of Friends Missions around the World. It was decided that contents of the thankoffering boxes in November should be given toward the Eliza A. Cox cottage, one of a group to be built for retired missionaries and pastors, which is being sponsored by the Union of California Yearly Meeting. The September meeting was held at the parsonage.

* * * *

On September 24 the Dover Friends Meeting celebrated the one-hundredth anniversary of the building of their Meetinghouse. Elsewhere in this issue Friends will be interested also in "The Dover Invasion." This Meeting apparently retains much more than an ancient building as witness to its heritage.

The Monthly Meeting was organized in 1824 in a log building, the present brick building being erected in 1844. It is located north of Wilmington. Many members and friends were in attendance for the morning worship, under the leadership of Loren Hadley, the present minister. The setting was made more complete by the entrance of a typical family, dressed in the plain clothes common in the earlier days of the Meeting.


## Penn Weekly For Young Friends

A Young Friends' paper containing: News and Views for Youth, Help for your Young People's Meeting, stories, stimulation for Bible study, counsel for leaders, etc. For individual reading, for the home and for the Meeting—individual subscriptions, ninety cents per year; club rates, five or more to one address, eighteen cents per quarter.

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Order from the Young Friends Office, 101 South Eighth Street, Richmond, Indiana.

## CAROLINA CHURCHES MEET AT GUILFORD

Religious leaders of North Carolina held their annual one-day fall meeting at Guilford College on September 26. The meeting brought to focus the vitality of World Christianity, the conditions of which were ably and forcefully presented by Dr. Henry Smith Leiper, co-secretary of the World Council and secretary of the Federal Council of Churches. Over one hundred and sixty were present at the luncheon when Dr. Leiper analyzed wartime Christianity, which he declared was striving under the burden of more persecution than the Church has faced since the first centuries of Christianity.

While the task of Christianity was the center of discussion, the fact that it was the first interracial meeting of the North Carolina Council of Churches obviously gave to the sessions an undertone of historic significance. The two groups had met before under limited conditions. At the closing afternoon session, Dr. J. R. Cunningham, president of Davidson College and re-elected president of the State Council, asked each of the Negro representatives to give a brief account of religious affiliation and work. Dr. H. L. Trigg, president of Elizabeth City State Teachers' College, a Negro institution, gave the inspirational address for the opening morning session, urging the Church to *live* its convictions.

The Council passed a resolution of appreciation to Guilford College for its interest in and hospitality for the significant gathering.

## MARRIAGES

ALLDREDGE-CREGAR — Valley Rose Cregar, daughter of Leslie and Stella Cregar and member of Dublin Meeting, to Douglas Alldredge of Richmond, Indiana, on October 7 at the Friends parsonage in Monroe, Indiana, with Byron Leaser officiating.

BERG-STARBUCK — Martha Lee Starbuck, daughter of the late Rene H. and Gladys Starbuck, to William Berg, eighth month, thirteenth, at Oakland, California.

GIBBONEY-IDDINGS — Ruth Naomi Iddings, daughter of George and Mary Iddings, member of Ludlow Falls, Ohio, Friends Meeting to William A Gibboney, son of Mr. and Mrs. George Gibboney of Tipp City, Ohio, on August 29 at Jacksonville, Florida.

MILHOUS-ROBERTS — Dorothy Roberts to William Milhous, Jr., son of William and Lena Scott Milhous of East Whittier, at Anaheim, California, eighth month, twelfth.

RANNEY-GRISWOLD—Barbara Griswold, daughter of Mr. and Mrs. Harlan B. Griswold of La Habra, California, to James Parham Ranney III, fourth month, fifteenth, at Yuma, Arizona.

WELLONS-GAUNT — Lucy G. Gaunt, member of Mickleton Meeting, New Jersey, to Cecil LaVerne Wellons, member of Black Creek Meeting, Virginia, on August 5, at Moorestown, New Jersey. They will reside at Ivor, Virginia.

## BIRTHS

COFFIN—To Wilbur R. and Helen Austin Coffin, a daughter, Judith Alice, August 29, in Cincinnati, Ohio. Parents are members of Minneapolis Meeting.

GILBERT—To J. Wendell and Lula Mae Stout Gilbert, a son, Joseph Wendell, on September 6, at Russiaville, Indiana.

SALISBURY—To Leon and Esther Cook Salisbury, on October 3, a son, Charles Davis, at Hillsboro, Ohio.

TALLEY — To George and Mildred Wolfe Talley, in Columbus, Ohio, October 7, a son.

## DEATHS

COPPOCK — Sarah Ehlers Coppock, valued member of Ludlow Falls Friends Meeting, at the home of her daughter, Mary Coppock Elleman, on September 27, at the age of eighty-seven years. She leaves, beside the daughter, one son, Robert Coppock of Ludlow Falls. M. Marie Cassel, pastor, was in charge of the services.

EARHART — Frank V. Earhart on September 18 at Oskaloosa, Iowa. He was for many years an elder of the Oskaloosa Monthly Meeting. Surviving are his wife, Jessie Williams Earhart, her two children, Mrs. Thomas Nelson and Wilbur F. Williams; also three children of his first wife, Hattie B. Smith, who preceded him in death in 1928, Mrs. Roy V. Evans, Mrs. Paul G. Kilpatrick, and Earl V. Earhart, and four grandchildren.

FARLOW — Arthur Farlow, at Paoli, Indiana, on September 29. He is survived by two daughters, Mabel Miller, Mary Florence Unversaw; and a son, James. The body was placed in a receiving valut to await the arrival of his son, who is en route home from New Delhi, India.

McKEEL—Emmaline Hoyt McKeel at Minneapolis on October 3 on her ninety-seventh birthday. She was a lifelong member of the Society of Friends and a resident of Minneapolis for forty-four years. Surviving are two daughters, Mrs. Arthur L. Cahaley of Minneapolis and Mrs. S. Maurice Underhill of Los Angeles; six grandchildren, six great-grandchildren, and two great great-grandchildren.

MOORMAN — Mary Alice, daughter of Richmond and Mary Moorman on October 15 at her home in Richmond, Indiana. She is survived by a sister, Penninah Moorman of Richmond; a brother, Joel H. Moorman, of Coatesville, Indiana; a nephew, Arthur R. Moorman of New York City; and a niece, Lulu Moorman of Long Beach, California. She was a member of First Friends Meeting of Richmond and services were conducted by Norval Webb.

PARKER — John E. Parker at Eaton, Ohio, on August 16, at the age of eighty-two years. He was a lifelong member of the Society of Friends, and had served on the Board of Trustees of Earlham College at one time. He is survived by three daughters, Edna Parker Mifflin of Philadelphia; Elizabeth Parker of Eaton, and Priscilla Parker of Phoenix, Arizona; and two sons, James W. Parker of Eaton and Lt. John E. Parker Jr., now in Washington.

WHEELER—Walter Glen Wheeler, infant son of Forrest and Gladys Purdy Wheeler, on August 25. Services were held at Whittier with Harold Walker the pastor in charge.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

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**BERKELEY, CALIFORNIA**
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

**BOSTON, MASSACHUSETTS**
Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

**BROOKLYN, NEW YORK**
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

**CHICAGO, ILLINOIS**
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

**DENVER, COLORADO**
Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

**DETROIT, MICHIGAN**
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

**INDIANAPOLIS, INDIANA**
First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

**LAWRENCE, MASSACHUSETTS**
Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

**LOS ANGELES, CALIFORNIA**
Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

**LYNN, MASSACHUSETTS**
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

**MINNEAPOLIS, MINNESOTA**
Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

**NEW YORK, N. Y.**
The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. All welcome.

**ROSEVILLE, CALIFORNIA**
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

**SEATTLE, WASHINGTON**
Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

**WASHINGTON, DISTRICT OF COLUMBIA**
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

**WINSTON-SALEM, N. C.**
Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.


# The American Friend

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